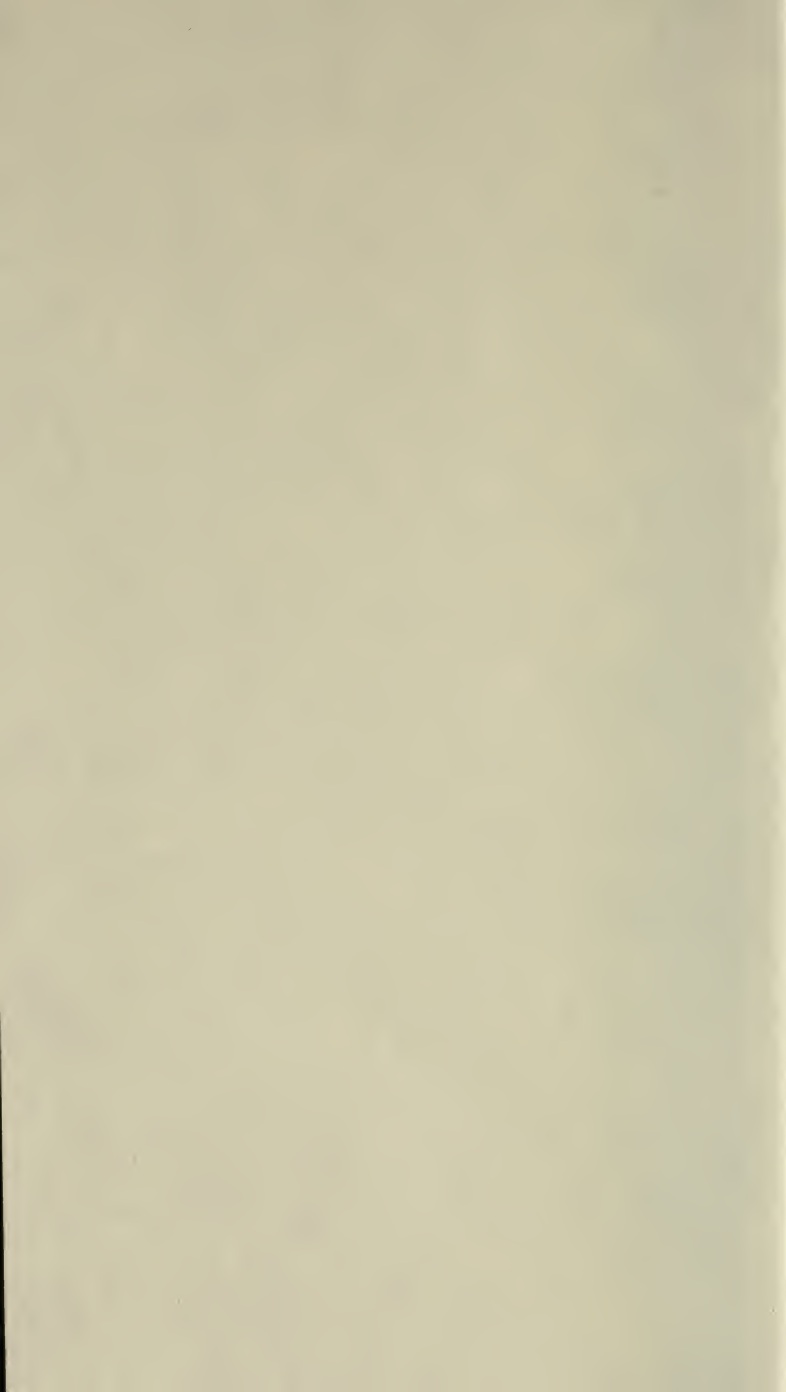


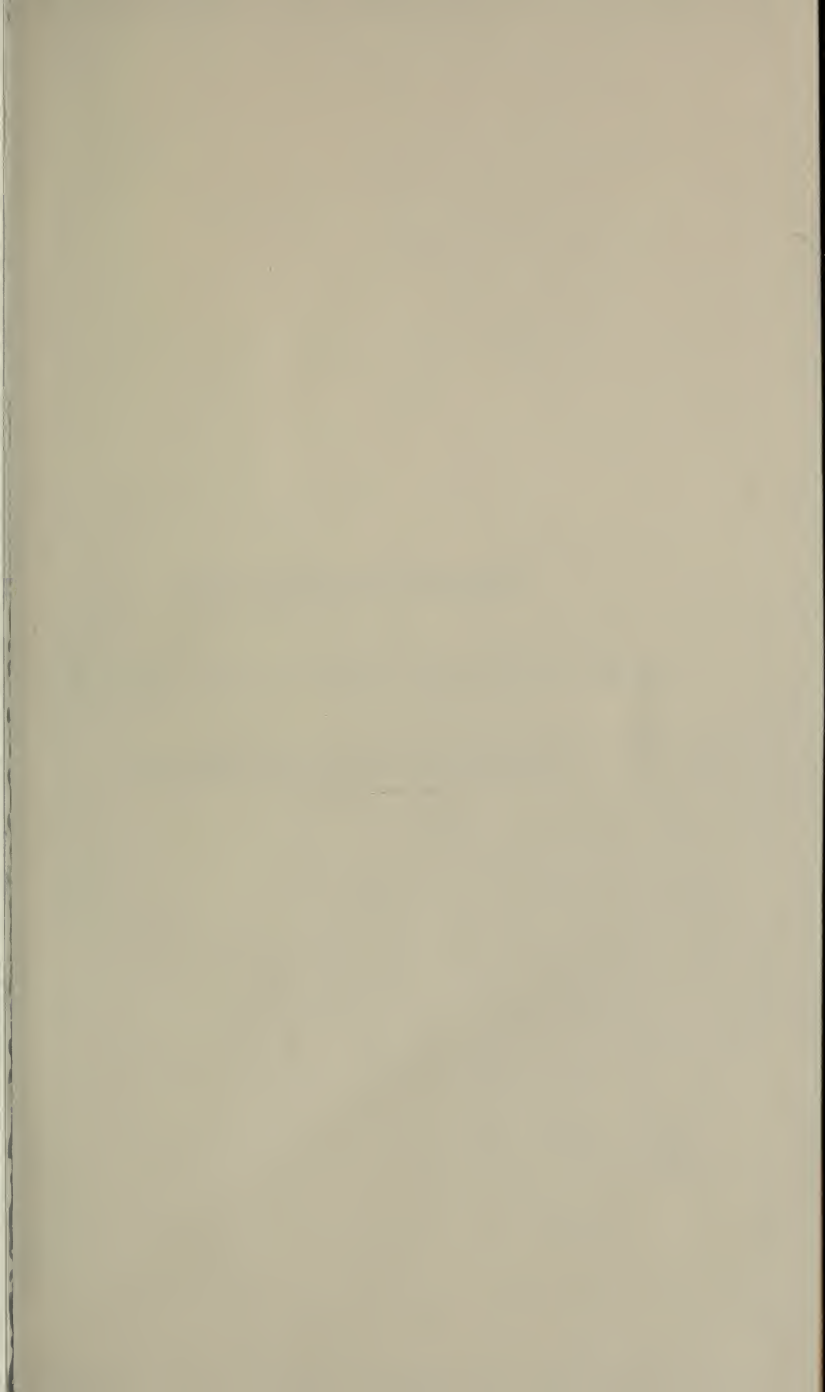
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SELECTIONS
FROM THE WRITINGS OF
SAMUEL C. CLAPP.

SECTION 1

THE FIRST PART OF THE

REPORT OF THE

SELECTIONS,
IN PROSE AND VERSE,

FROM THE WRITINGS OF

SAMUEL CAPEN CLAPP,

OF DORCHESTER.

BOSTON:

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M E M O I R .

SAMUEL CAPEN CLAPP, only son of SAMUEL and ANNA CLAPP, was born April 1, 1810. By his affectionate and pious parents he was brought up in the nurture and admonition of the Lord ; and he received those impressions of religion in earliest life, which formed in his heart the love of goodness, and regulated all his actions.

At school he was distinguished for his correct behavior, his close application to his studies, and his laudable proficiency.

He was never fond of the more boisterous amusements of his young companions ; and there was a soberness, accompanied with a retiring diffidence, in his demeanor, which made him appear unsociable ; and yet he had pleasant and kind feelings, and cherished the intimacy and friendship of some of his acquaintance, which they cordially reciprocated. To preserve these intimacies, he accustomed himself to a correspondence with his young friends and relatives ;

and made his letters the vehicle not only of his tender regards, but of his affectionate counsels.

In the Spring of 1825 he was put apprentice to Mr. John Cotton, of Boston, to learn the printing business; and his diligence, fidelity, and good conduct, procured him the attachment as well as the approbation of his employer.

He was passionately fond of music, both vocal and instrumental. In the theory and practice he was a skilful proficient; and some of his writings on the subject are expressive of almost extatic feelings, and in a style of rhapsody. He had, also, a taste for poetry, though he enjoyed but little opportunity for its cultivation. It was exercised, principally, in aid of his musical talent, in compositions adapted to favorite tunes, and in tributary lines to the memory of departed relatives and friends.

That he was truly and most exemplarily good, his gladdened parents perceived, and all his acquaintance acknowledged. But the emotions of his piety, and the ardor of his religious affections, were veiled from human observation by that humility which was his peculiar characteristic. In his numerous writings, however, the fervor is apparent; and it is wonderful that a young person, who had enjoyed but limited advantages, should write so much and so well.

From these truly miscellaneous compositions a few selections have been made; and are now printed, merely to furnish copies to his relatives and friends. As they were evidently hasty compositions, the writer of this Memoir has occasionally made abridgements, but has been careful to retain the original thought, and to make no other alteration than perspicuity required in the prose, or a better modulation seemed requisite occasionally in the verse. The modest writer would have shrunk from all notoriety as an author; and it is not the design of this little book to claim it for him: it is not, therefore, published.

His father died July 17, 1830, aged 64. His reflections on that event are expressive of his filial affection, his tender sorrow, and his christian piety and submission.

To his widowed mother and beloved sister he now more than ever endeared himself; and as he approached to manhood, their dependence upon him and hopes from him were very great. But these hopes were not to be gratified; and this dependence was to be transferred to a higher object of trust.

The sickness of this estimable young man was that of a hectic. He bore it with a meek and humble spirit, with devout resignation to the

will of God, with faith in the blessed Saviour, and with the hope of acceptance through his mercy unto everlasting life.

He deceased October 28, 1831 ; and on the Lord's day after his interment his pastor preached a discourse, adapted to the affecting event, from Luke vii. 12, 13. " Behold there was a dead man carried out, the only son of his mother, and she was a widow : and when the Lord saw her he had compassion on her."

Though this little book is not published, it may be proper to state that, having been printed without incurring any expense to the family and with a design to do them a favor, by the liberality of the kind friends in whose office the author was an apprentice, it is offered to the relatives and acquaintance with the hope that such as are disposed may, by purchasing a copy, increase " the widow's mite," and thus twine the wreath of charity around the urn of her beloved and lamented son.

PIECES IN PROSE.

RELIGION.

RELIGION is not a mere performance of *external rites*; it is an *internal principle*, and must affect the *heart* as well as influence the outward conduct. Though we can generally discern a christian by the turn of his conversation, yet it is not always those who *talk* the most on the subject who are the most religious. The *true* christian considers religion not to consist in mere profession, but frequent communion with its Author, and deeds of benevolence towards his fellow mortals. He aims not at *display*, but endeavors to keep within the bounds of duty. Religion discountsenances pride, and demands of its professor to walk *humbly* with his God. The comforts and hopes of religion may well give rise to emotions of joy; but as for boasting, it is to be excluded. The salvation of sinners is truly a *great* salvation; and every one who has been brought to see his sins in their true light, *feels* the magnitude of it. The requirements of the gospel seem to him not *hard*, for he feels a *pleasure* in complying with them. He finds, by his own happy experience, that the yoke of Christ is "easy, and his burden light." Religious subjects seem ever new to him, and by no means does he get *weary* of them.

Religion, so far from being *gloomy*, as some have imagined, creates more pleasure, and is productive of more comfort, than can be derived from anything this side of heaven; and it must be *superior* to every

thing else, since it has the promise of happiness hereafter, and holds up to view a neverfading crown of glory, to all who will embrace it, without money and without price. Its proclamation is, "Behold *now* is the accepted time, behold *now* is the day of salvation." "To-day, if ye will hear his voice, harden not your hearts." It is an *enemy* to sin, and makes use of the most affecting entreaties to dissuade persons from it. Its voice is, "Turn ye, turn ye, from your evil ways, for why will ye die." Let us obey this voice ; then shall we become possessed of its rewards, and experience the pleasure derived from it forever.

July 23, 1829.

ON THE OUTWARD CONDUCT OF CHRISTIANS.

SOME persons who have been brought to the knowledge of the truth, are apt to think, that, now that they are turned to God, there is no danger of turning back. But such should remember that God governs them as moral agents ; and that it is their duty to show by their *outward* conduct before men, as well as by their *inward* towards God, that they have so renounced the world as to be superior to the attachments and allurements of sense and all merely earthly objects and pursuits.

It is sometimes the case when you go into the company of professing christians, that instead of hearing them converse on the great subject which relates to their spiritual welfare, you hear them telling long stories about this thing or that, when a few remarks would have answered as well ; subjects too of very little consequence either to themselves or those who hear them. To be sure it is not required of us to be talking of religion all the time, for there are many things in the business of life which it is highly important to converse on. But on all occasions the conversation should be regulated in such

manner that we say nothing detrimental to the cause of Christ.

We cannot put much dependence on ourselves for anything. This is proved by our resolving sometimes, in our own strength, to do a certain thing ; but, when the time comes, we forget our former resolution, and neglect our purpose. We ought, therefore, to put all our reliance upon God to work in us not only to *will* but to *do*, according to his good pleasure ; always remembering that “ we are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God.”

It is very proper for christians to hold conversation with one another, and meet together to tell what good things the Lord has done for them. This tends to mutual improvement and godly edifying. And it is also commendable and highly beneficial for them, to meet to sing praises to the most High ; “ teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord.” This raises the soul with devotion to God, and brings us into a kind of association with the spirits of just men made perfect and angels in heaven.

When we *sing*, as well as when we *converse*, we should be careful that it is performed in a manner well pleasing to God.

Confessing myself a great sinner, and that I have offended in innumerable instances, I would, in the sincerity of my heart, look to God to direct me in what to regulate my conduct so as best to please him.

Moreover : what is required of us in God’s word ?

1st. “ To keep the *heart* with all diligence ; for out of it are the issues of life.”

2dly. “ To let our *conversation* be always with grace ;” and,

3dly. “ To give the more earnest heed to the things which we have heard, lest at any time we should let them slip.”

Carefully regarding each of these directions, let every one "order his conversation aright," and wisely rebuke his neighbor if he observes anything inconsistent in his.

"Love not the world, neither the things which are in the world ;" that is, love it not supremely ; but "let your affections be placed on things above, not on things on the earth." And, if you would gain admittance into the kingdom of heaven, always live in view of your latter end ; regarding the injunction, "prepare to meet thy God."

At the day of judgment we shall have to give an account of all our conduct. Every one will be judged "according to the deeds done in the body, whether they be good, or whether they be evil." He, therefore, is not in a suitable state whose *morals* are defective. Let, then, some professing christians examine themselves, and see whether they are not too apt to undervalue morality. Is not this a true remark, "No one will be saved by morality *alone* ; and yet, no one will be saved without morality" ?

September 13, 1827.

HYPOCRISY.

"EVERY one that doeth evil hateth the light, neither cometh to the light lest his deeds should be re-proved." This probably is the reason why so many have the form of godliness without the power thereof. Some who profess to be christians, and to love the Lord Jesus Christ, yet, through fear of reproof, are apt to hide their faults from men, though from God they cannot hide them ; and it will be of no use to them that they conceal them from human observation, but on the contrary aggravate their guilt and increase their shame and confusion of face at the day of judgment, when they will be made known and exposed.

Let us then consider, 1st, what it is to hate the light.

When a person has done a thing which he knows to be wrong, and can, by concealing it, retain, in the eyes of the world, the credit of integrity and faithfulness, while its discovery would expose him to distrust and disgrace ; he will cautiously endeavor to keep up the semblance of goodness. But oh how different does he appear before Him “ who searcheth the heart and trieth the reins of the children of men ! ” He is guilty of a twofold offence ; first, of the sin committed ; and secondly, in dissembling or denying it.

To *hate the light*, is to shun all places of religious instruction, where the solemn truths of religion are preached, and the condition of man as a sinner is clearly pointed out ; and to resort to those where only a part of the Bible,—that part which suits them,—is adverted to : and even this part not rightly explained. Or, when told of their sins, and a question is put home to their consciences, to turn a deaf ear to it.

A more dreadful way of *hating the light* is evinced by those who condemn everything which belongs to religion. They cannot bear even to hear the truths of the gospel proclaimed ; and, when they do hear them, ridicule and contempt proceed from their lips.

In view of the foregoing remarks, we may learn that it is our duty to avoid all disguises ; for “ he that covereth his sins shall not prosper ; but whoso confesseth and forsaketh them shall find mercy.”

We should be willing to be reminded of our errors, and even to receive reproof when given in the spirit of good will ; especially friendly admonitions, parental advice and caution, or the still more solemn directions of the faithful minister. Especially should we regard the checks of conscience, the warnings of God’s spirit, and the directions of his holy word.

Those who the name of God revere,
And act as dutious servants here,
In heaven with golden harps shall sing
The praises of their heavenly king.

RELIGION PROMOTIVE OF CHEERFULNESS AND HAPPINESS.

"Let those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."—PSALM v. 11.

It would seem that a subject so clearly revealed as Religion, could hardly admit of being misunderstood. Yet such is the case. By some persons it is most absurdly represented as being of a gloomy character. Such wrong views of it must be the consequence of a neglect to examine the representation given of it in the Bible, or the fruit of it in the lives of those who possess its true spirit. Everywhere in scripture the pious and good are described as possessing peace and joy; and the wicked as wretched. Indeed the virtuous have abundant reason to be cheerful, to rejoice, and to praise the name of the Lord,—for he hath forgiven their iniquities, ransomed their souls from destruction, and crowned them with loving kindness and tender mercy. O what a glorious privilege it is to be a christian! What a blessed thing to be on the Lord's side; to have a heavenly friend, and Saviour, and portion!

Seeing, then, that christians have the prospect of future and everlasting felicity, as well as the promise of the life that now is; and seeing that it is their duty to give thanks and ascriptions of praise to God who enriches them with spiritual blessings; how can they best perform this duty to His acceptance and their own advantage? *By pious acknowledgment, by cheerful obedience, and by ardent praise.*

A person who professes to be religious, and yet says that he has not true enjoyment, can have only the form of godliness, and is destitute of the power. The real christian will declare that he is seldom unhappy. Ridicule on account of religion does not discourage him; adversity does not cause him to murmur. He is superior to the fear and regardless of the frowns of man: he trusts in the Lord and re-

joices, for He defends him ; and loving his name and service, can be joyful in Him.

Never let the christian cease to praise God. Let him spend his strength while granted to him to His glory ; and then will he be prepared to unite in singing the songs of angels in that world where praise shall be ascribed to God and the Lamb forever and ever.

ADDRESS ON MUSIC.

“ Sing unto the Lord with thanksgiving ; sing praise upon the harp unto God.”—PSALM cxlvii. 7.

IN considering the subject of music, I shall show that it is authorized by God ; that it is the duty of every one, who has the capacity, to acquaint himself with it ; that it is alike a source of gratification and improvement ; and that it will constitute a part of the employment of heaven ; and then close with some reflections.

1. *Music is authorized by God.* It is often mentioned in the sacred scriptures as a duty, particularly in the Psalms, where not only *vocal* but *instrumental* music is enjoined ; whence we may infer that both are pleasing to the Supreme Being, when performed aright.

The Apostle exhorts christians to this duty in these words, “ Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord ;” and in another place, “ Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord.”

And when we consider that at the birth of the Saviour, that most joyful of all occasions, the manner in which the angels expressed their joy was by singing, we can have no doubt that this is a service acceptable to God.

2. *It is the duty of every one, who is capable, to acquaint himself with music.*

Some have not a good voice for singing, who yet have a musical ear ; and some have a turn of mind for *vocal*, and some for *instrumental* music. Those who have not a good voice, but a musical ear, cannot expect to make that attainment in music which they would if they had both : but it is the case, sometimes, that those who think they have not a good voice, yet have a capacity for music, which may by cultivation be improved ; and those who have not the capacity for *vocal*, may substitute *instrumental* music for it ;—so that, either by the one or the other, he may engage in this most delightful art.

Praise in the public worship of God is as requisite a service as any other ; and it does, in fact, give additional animation to the other duties : and mistaken, indeed, must he be who thinks it an unnecessary or a minor part of the christian's duty. And how can praise be expressed so well, so suitably, as in strains of harmony ?

3dly. *Its benefits* are enlivening, composing, and soothing. It raises the affections, calms the passions, and allays the sorrows. It is the expression of praise, the exciter of devotion. Who has not felt its influence over his heart, when the melody fills his ear with sweet sounds, and conveys to his mind fine sentiments ? That person whose heart is, as it were, taken captive by music, finds in it comfort in affliction, a source of joy, a delightful amusement, and a heaven on earth.

4. *It will constitute a part of the employment of the blessed in heaven.*

That heaven is a place of inconceivable joy, all acknowledge who admit the truths of revelation ; and that our happiness will be in proportion to our capacities of receiving it, is equally certain. As then the true christian finds in music the most suitable and agreeable means of expressing his joy, his praise, and his liveliest devotional feelings, he may well expect

to do this in a more perfect manner in the service of the upper sanctuary. But the scripture encourages this expectation in informing us that "the redeemed shall come to Zion with songs and everlasting joy." And they are represented as singing "a new song ;" and as "singing the song of Moses and the Lamb." And even *instrumental* music is spoken of, and the celestial choirs as using "harps and golden viols," for aiding their music.

Upon the whole, then, we should be thankful that God has given us a capacity for this exercise of the voice, so modulated and attuned.

How much pleasure and improvement do they lose, who are indifferent to the charms of music !

Let those who engage in it, do it with truly devout feelings, and make it the expression of the *heart* as well as the melody of the voice ; then will God approve, and they be edified ; and singing the songs of Zion on earth, be prepared for the anthems of unending praise and joy in heaven !

June 3, 1828.

ON PRAISE.

"Make a joyful noise unto the Lord, all the earth ; make a loud noise, and rejoice and sing praise. Sing unto the Lord with the harp ; with the harp, and the voice of a psalm. With trumpets and cornets make a joyful noise before the Lord, the King.—PSALM xeviii. 4, 5, 6.

WHAT is Music ? A combination of sweet sounds, under certain rules and regulations ; performed either by the voice, or on an instrument. Connected with a sense of piety, and as the expression of gratitude, love, and cheerfulness in the heart, it constitutes an important department in our holy religion. Considered as an accomplishment, it adds greatly to the gratifications and pleasures of the christian. So much so, that to live in the neglect of attuned affections and ascriptions of praise in the heart, if not in the voice, would be to lose much of duty and of en-

joyment. And, indeed, to hear the praises of the Most High sung by others, is very animating.

In times of prosperity and gladness, in what manner can the christian better express his feelings than by making melody in his heart and with his voice to the Lord ?

What indeed would Religion be without expressions of praise ? The birth of a Saviour is announced to ruined man : but what shall hail his entrance into the world ? No songs are heard issuing from the tongues of mortals ! How inapplicable to such an occasion does this seem ! But, hear the choirs of angels, and the symphonies of the shepherds watching their flocks by night, saying, “ Glory to God in the highest : peace on earth : good will towards men ! ” and how different does it appear !

On joyous occasions, if music was excluded, what could be substituted for it ; and who would not feel the loss of it ?

Music, when performed in a right manner, and connected with right views, never fails to soothe and to cheer ; whenever it fails of this effect, it is because the heart is not right.

Considered as an amusement, music inspires cheerfulness. Those who are fond of it, are kept from dissipation ; and it has a tendency to draw the thoughts from much of the folly of this world. Therefore, when not abused and performed with wrong views, it has a most beneficial influence, independent of religious appropriation.

As a service of the sanctuary, it has a very powerful effect in deepening the impression of divine truth on the heart, in allaying tumultuous passions, soothing cares, elevating the affections, and enkindling devotion. And hence it is so frequently mentioned and commended in the Word of God.

Some reflections now present themselves for consideration.

1st. How music is to be performed. It is to be performed joyfully. It should be connected with no

impure desires. The heart must be fixed entirely on the subject to which the music is set. A sense of gratitude to God must be felt. Alas ! how many engage in it without thinking of God !

2dly. It should be performed with spirit and energy. The whole soul should be engaged in it, and send up its holiest aspirations to heaven.

3dly. When performed with the voice, or with musical instruments, it should be performed skilfully ; otherwise it loses much of its good effect : but this should be in aid of the voice ; not mere sound, but sentiment.

Lastly. Remember that you must die. The time is coming when the voice which is now so melodious shall be silent. O then praise the Lord while you have breath. Praise him in your tunes of sacred music. Praise him in your affections and in your actions.

“ Then, when your *voice* is lost in death,
Your *soul* will praise him best.”

ON PRAYER.

“ Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need.”

PRAYER must be acknowledged by all who read and believe the Bible to be an important and necessary duty.

“ Watch and pray that ye enter not into temptation,” said Christ to his disciples ; which certainly implies that those who *do not* pray are likely to be ensnared by evil.

In contemplating this subject, let us consider what it is to pray in reality.

To pray aright, is to pray with sincerity and earnestness. It is to offer up our petitions to God, the hearer of prayer, and the giver of every good and perfect gift, and who can alone supply all our need,

with the same earnestness as would a person who is starving ask for a morsel to gratify his appetite. It is to believe that he is abundantly able and willing to grant our requests ; and that if he withholds anything from us which we ask for, it is for our good.

“The prayers of the wicked are an abomination to the Lord ;” but “the effectual fervent prayer of the righteous availeth much.” Whoever prays with sincere desires, and devout affections, will come acceptably to the throne of grace. He who feels himself an unworthy, guilty sinner, should prostrate himself before God ; “for to this man will He look who is of a humble and contrite spirit, and who trembles at his word,” fears his displeasure, and desires his mercy.

We all have encouragement to pray ; and, if we do not, we neglect the only effectual means of help, support, comfort, and grace.

But, “when thou prayest be not as the hypocrites are, for they love to pray standing in the corners of the streets, that they may be seen of men : but thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father who seeth in secret shall reward thee openly.” It appears from this direction and declaration of our Lord, that *secret prayer* is the most likely to bring down the divine blessing ; though *public prayer*, when performed with right motives and in a proper place, will obtain favor of the Lord.

God calls upon men, everywhere, to pray, lifting up holy hands. Pray, then, for heaven is won by prayer.

Finally. Prayer is a great source of comfort ; the greatest which the christian can find in the time of trouble.

Pray, then, you who have cast off fear and restrained prayer before God ; pray that the thoughts of your hearts may be forgiven you. Pray you who are in affliction, that you may find support and relief.

Pray you who are in prosperity, that you may use God's gifts aright. Pray you who are on a sick bed ; spend your last breath in prayer to God for the salvation of your soul. And oh ! may the Lord be gracious, and receive you to himself in glory !

SERIOUS THOUGHTS ON DEATH.

PASSING by the graveyard the other day, as I was coming home from church, reflections like these presented themselves to my mind.

Here slumber persons, perhaps some of my relations and friends, who were once as young and as gay as I am ; with as bright prospects before them for the future as I have, and as little thought that but a few days more and they should be numbered with the silent dead : but death came, "and their purposes were broken off, even the thoughts of their heart." Why have I any more reason to expect long life than they ? God has not promised me that I should live another day, another hour, another moment. With Him is the future ; the present only is mine. In vain will the pleasures of the world fascinate at the hour of death. In vain, then, will beauty or riches present themselves. To look back then at the follies and amusements of the world, how will they appear ? Less than nothing ; vanity. To look back on past life, it appears but a vision ; a short period of sufferings and trial. Nothing which this world can afford will give support or comfort then. Nothing but religion can yield them. Behold the christian on the death bed ; there you see the efficacy of religion. His form, though emaciated with sickness ; his body, though racked with pain, cannot deprive him of the joy that reigns in the soul. Here his heaven begins. Already does he hear the song of the redeemed. Already does he imagine himself joining with them in their ascriptions of praise. And when his soul separates from the body,

with what calmness and serenity does he resign all earthly things, and depart in peace ; leaving awhile his dear relatives below, in the hope of meeting them in the blissful mansions above.

If this is the death of the christian, what must be that of a worldly man ? Would to God there were—but I know of no hope for him. I must leave him in the hands of God, to whom devoutly I commit myself.

THE GOODNESS OF GOD.

God's goodness is discernible in everything. All nature speaks his praise : the birds, with their melodious notes, speak their Maker all they can ; the beasts of the field all seem to rejoice in their existence, and bless the hand that made them ; but Man, the master of all, he who should be the most thankful, is the most ungrateful—is the least disposed to praise his Maker.

Though man is endowed with reason and faculties superior to the beasts, yet is he, in some respects, inferior to them. God has made man with an immortal soul ; God made man to love and serve him. But O how perverse, how negligent in his duty ! It is of God's goodness that he has not, long ere this time, been cut down as a cumberer of the ground.

HOME.

WHERE a person has been bred, has passed many happy and pleasant days, and has experienced all the enjoyments of life from early years, must certainly be to him a spot very dear. Who that has any affection in his heart can fail to be strongly attached to that spot ? Certainly no one. Let a person, strongly united to the place which gave him birth, be transported into the most delightful part of the

globe, where all things to charm the eye and please the mind are seen ; in such a place as this he will sigh, and say—O ! that I was at home with my friends, for then should I be happy. But, though home is so endearing to us, the time is coming when we must leave it. Death will soon overtake us, and separate us from all our friends and connexions. But the separation will not be forever. There is another “ Home ” prepared for us, if we walk in the paths of truth and righteousness. It is Heaven. There we shall not need the light of the sun, for the glory of God is the light thereof. There the cold winds of winter will not chill us, nor the scorching heats of summer overcome us. There all will be peace and harmony. There angels and archangels continually sing praises unto the glorious Being who created them, and the pure in heart shall see God.

MODERATION.

“ LET your moderation be known unto all men,” is a maxim which it would be well for all to adopt. If generally adopted, we should not see so much rashness as we now do in the common transactions of life ; we should not see so many novel opinions advanced and ardently defended, in spite of what reason or revelation can do to refute them. Moderation, among many people, seems to be despised. Tell them that they carry matters too far, and that they would get along much easier if they were more moderate, and they will condemn you as an indolent person, and laugh at you for what they consider your folly ; not considering that moderation is opposed as much to indolence as to over exertion. That person who rushes forward in the business of life, determined to effect great things, regardless of health, personal safety, or the interests of others, is far behind him who, with firm and steady step, goes to perform the part assigned him, keeping an eye, at

the same time, on the interests of others, and also regarding his health and security. It is not merely in the common events of life that moderation is beneficial ; it will be found so in all things, and more particularly in matters of religion. It is, therefore, on this subject that I will make a few observations.

In the first place, we should be moderate in our belief of those doctrines which we sometimes hear so strongly advocated. The Bible should be our rule to go by ; and we should be slow to adopt any opinions, or to embrace any new doctrines, until we have ascertained whether or not the Bible teaches them. In this way, we shall show that we do not intend to have, for the foundation of our belief, the creed of any sect or party, however strongly advocated, except so far as it is warranted by scripture.

2dly. We should be moderate in what we say of those who differ in opinion from us. By so doing, we shall save ourselves much trouble, and no doubt be much more esteemed by our opponents. Many difficulties have arisen in the christian world from the assertions which have been made by one religious denomination against another of different sentiments. A little moderation in our thoughts, words, and actions, will save us from such difficulties.

3dly. We should be moderate in our censure. We should never censure a person for his bad conduct, before we feel confident that it is actually bad. Perhaps we have faults as great ourselves, and as worthy of censure. Therefore, it becomes us to be moderate in what we say of others, and not judge others too hard, lest the same judgment should be passed upon us.

4th. We should be moderate in all things ; for moderation is a christian virtue. It is not confined to any particular circumstances, but it is useful under all. We read of no rashness or excess in our blessed Saviour's conduct ; all things seem to have been performed by him with regularity, firmness, and moderation. Seeing such a noble and worthy example of

moderation is set us, and seeing that it is so much for our benefit, we should be unwise indeed, if we should suffer moderation to form no part of our conduct.

1830.

REMARKS ON OUR DUTY TO GOD.

THE scriptures inform us, that we should direct our first and most zealous efforts towards performing our duty to God. Prior to everything else, this is to be made the business of life. Whatever we are called to do should be interwoven with it, and made to coöperate in promoting the same cause. The important inquiry then arises—What is our duty to God?—To which it may be replied, that it is plainly pointed out in the Bible, and all centres in one grand point, viz., to love the Lord our God with all our heart, and our neighbor as ourselves. He only who does this, performs his duty faithfully—and where shall we look for such an one? All are guilty of breaking at least *one* of the commandments, and we are told that if we offend in one point of the law, we are guilty of all. The conclusion then is, that all men have come far short of performing their duty perfectly; but all are not hastily condemned. By sending his “well-beloved Son” into the world, God has provided a way by which all, who truly repent of their sins, can be saved; and this salvation is free—extending to every member of the human family. In order, therefore, to perform our duty towards God acceptably, it is necessary that we should believe on the name and obey the will of the Saviour he has sent, and whom to know aright is life eternal. Nor is this all. As we are to love our neighbors as ourselves, we must make them acquainted with the benefits of his redemption, that they may share with us in them. After we have done all, we must say we are unprofitable servants,—we have only done that which it was our duty to do.

Again, we are led to inquire into the *manner* of performing our duty.—It should be performed *cheerfully*. We should not set about our work like slaves, considering it as a task, but with a willing mind and cheerful disposition—in the same manner as we perform our duty to an earthly parent. God has revealed himself to us under the endearing appellation of *father*,—thus showing that our conduct towards him should be similar to that towards our earthly parent. The child whose heart is full of affection towards his earthly parent, exhibits no unwillingness to obey, but immediately and cheerfully complies with his requests. Such should be our conduct towards our Heavenly Father.

Our duty towards God should also be performed *exclusively*—that is, nothing should be permitted to interfere with the strict performance of it. We are very apt, when in the act of performing some good thing, to let our thoughts run upon something else; this is particularly true in regard to religion. Christ says, “Ye cannot serve God and mammon;” we must therefore fix our thoughts exclusively on one object, and let all our efforts be directed towards the attainment of it. In this way, and this only, can we expect to advance,—for if we endeavor to go two ways at once, we shall soon find ourselves unable to make any progress in either.

After all, unless, while performing our duty, we are actuated by motives of affection, it will not avail us anything. Christ says, “If ye love me, keep my commandments.” If we only yield but a cold and reluctant obedience to the commands of God, it will be but a poor return for his countless mercies.

In conclusion, it may be remarked, that many of us seem, by our actions, to insinuate that our own wills must be obeyed first, and God’s attended to afterwards. What absurdity this! Indeed, this would seem to be performing our duty towards *ourselves*, and not towards *God*.

THE PLEASURE OF DOING GOOD.

KINDNESS to our fellow mortals, proceeding from right motives, in opposition to self-interest, is both a duty and a pleasure. It is very proper for every one to look well to his own, but he should not confine himself exclusively to this. Experience will teach us that there is a real pleasure to be found in seeking to promote the felicity of those around us,—that this pleasure is not transient, inasmuch as we shall always find objects to exercise our benevolence upon. Things are so ordered in this life, that a dependence on one another, in various circumstances, is almost unavoidable. It is stated in God's Holy Word, that our Divine Redeemer "went about doing good;" and as it was *his* delight to do so, so it should be, and doubtless is, the delight of all his true followers. His benevolence was carried to such an extent, that not only was he ready to perform acts of charity when requested, but he sought out objects for the exercise of his compassionate feelings towards them.

DISINTERESTED BENEVOLENCE.

DISINTERESTED benevolence, however, is that which deserves from us the highest praise, and what we should most endeavor to exercise. Says the word of God, "If ye love them which love you, what do ye more than others? Do not even sinners the same?" The parable of the good Samaritan is a fit emblem of this:—He is represented as binding up the wounds of, and procuring a comfortable situation for, a certain man who fell among thieves—they leaving him half dead. This man, we are led to suppose, was an entire stranger to the good Samaritan; and we have no evidence that the Samaritan was a man of wealth, but rather suspect the contrary; as he was pursuing his journey, and did

not then remunerate the innkeeper to whose charge he committed the wounded man, but promised to repay him at his next visit,—this seeming to show that he had not then wherewith to compensate the innkeeper for his trouble, although under circumstances in which he was most likely to be in want of money for such and other purposes ; such as the necessary conveniences of lodging at night, and refreshments for the day. This kind act of his no doubt afforded him more pleasure than the luxuries of a feast, and gave him an inward satisfaction more exquisite than could be derived from any amusement of the fancy.

We may take, as an instance of kindness, the supposed case of some persons standing on the brink of a precipice, ready to make a leap, allured by something attractive at the bottom. A person seeing their condition, and knowing that if something is not done they will all perish, goes to them, and compels them to desist, and thus they are saved.

The precipice may be taken as a symbol of the abyss of woe ; the attraction at the bottom as indicative of sinful pleasures and unholy desires, which mankind are prone to lust after ; their standing at the brink of the precipice, about to leap to the bottom, as betokening the misery to which the human race have exposed themselves ; and the person coming to them, and compelling them to desist from making so ruinous a leap, as referring to the Saviour coming from heaven to save our souls from destruction.

It is evident, from the foregoing, 1st. That doing good to others is productive of much good to ourselves ; 2d. That it has been the practice and pleasure of all holy beings ; and, 3d. That it is the duty of all the true disciples of Christ.

REMARKS ON HAPPINESS.

THE great pursuit of mankind is after happiness. They seek for it as for hidden treasure. Yet, as to what constitutes happiness, there is a great diversity of opinion. But it is not strange that different views should exist with regard to this as well as other subjects. Why should they not? And many of the human race, also, imbibe erroneous ideas as to what constitutes true happiness; they are too apt to cast out all thoughts beyond the present life, and seek their share of it here. Notwithstanding this, however, they prefer happiness of a durable nature, and revolt at the idea of seeking that which lasts but for a moment. Many seem to consider this life not only as the commencement, but the end of their happiness. There is a class of persons, however, who look beyond the present scene of things, who seek not or expect perfect happiness in their present existence. This class is formed of such as take religion for their guide and rule of conduct; who study the word of God, in which the following assertion of our Saviour is recorded:—"In the world ye shall have tribulation." Religion, in fact, will make us as happy as it is possible to be this side of heaven; but even this brings not with it happiness without alloy. Temptations there are to be overcome, which will require much self-denial; enemies to be encountered, which call upon us to summon all our courage and fortitude; obstacles to be removed; a control to be exercised over our appetites and passions; the scoffs of the giddy and thoughtless to be endured; and "the lusts of the flesh, the lust of the eyes, and the pride of life," to be avoided. Taking all these into consideration, and also the demands on all the faculties of our body and mind to accomplish them, it must be seen that a religious life is a life of warfare, a life of trial and hardships; but still not destitute of advantage to those who possess it, even in this

life. In those whose conduct is regulated by precepts of morality and religion, we recognise the best members of society, and such as are, of course, the most esteemed by their fellow-men ; and when the injunction to "let all things be done decently and in order" is regarded by them, as it ought always to be, we find them generally the most prosperous in all their concerns.

It may then be safely asserted, that, compared with the happiness to be found in religion, all other happiness sinks into insignificance. Though, in our journey through this world, we find many rough and thorny paths ; yet, in view of the glorious prospects before us, we can cheerfully pursue our course through them, and go on our way rejoicing. Let nothing discourage us from so doing. A Saviour has been provided, and has completed the work of redemption, and now stands ready to open wide the gates of heaven to all those who are desirous of and striving to enter therein. The harps of angels, at the announcement of this wonderful scheme, originated in the Divine Mind, struck a livelier strain—heaven rang with hallelujahs, and saints on earth should unite in the strain. And shall we *now* remain insensible to the joy which such an occurrence ought to create ? Let us repeat the angels' song, and sing "Glory to God in the highest, on earth peace and good will to men."

Happiness attends the righteous wherever they go ; such happiness as cannot be taken from them by the hand of time, but will follow them through the endless ages of eternity. May this happiness be ours,—to the procuring of which let all our powers be directed.

REMARKS ON THE NEW YEAR.

ANOTHER year of our lives has passed away. The dawn of a new year opens upon our view. Swift

as an eagle has time flown away. Whilst many of our fellow mortals have run their course, we are still spared—our existence is yet granted to us. Many, perhaps more useful than ourselves, and who would have done more honor to their existence, have been numbered with the silent dead. Does not this call loudly upon us to double our diligence, and whatever our hands find to do, to do it with our might? Time is short. Does it not appear so, when we reflect on the rapid flight of the past year? Let us reflect how our account for the past year stands with God and our conscience;—what we have done to promote his glory, and how conscientious we have been in the discharge of our various duties. On such reflection, shall we not find that we have been woefully deficient in performing even the least of our duties? Shall we not find many charges to bring against ourselves, and shall we not, therefore, be induced to resolve to spend our time better the present year? We know not how much more time may be allotted us,—we know not that this year will not be our last. We know not how soon we shall be called from this scene of labor, toil, and care.

In the first place, then, let us endeavor to perform our duty to God more faithfully. To this end, let us resolve to “lay aside every weight, and the sin which doth most easily beset us, and run with patience the race set before us, looking unto Jesus, the Author and the Finisher of our faith.” Let us endeavor more strictly to live up to the precepts which he inculcated, and exercise a more firm and unshaken belief in the doctrines which he taught.

Secondly. Let us endeavor to perform our duty more faithfully to our neighbor. Let us make it our delight, as it was that of our Divine Redeemer, to go about doing good. Let us be more kind and attentive to those whom we are bound in duty, by kindred ties, to assist, and more ready and willing to assist the poor stranger within our gates. Remembering that with such sacrifices God is well pleased,

let us not send empty away him who asks our charity, when we have the means of bestowing it.

Thirdly. Let us do all in our power—for we certainly can do something—towards spreading the gospel among the heathen. We can do something,—if not by our property, by our prayers; and if the love of God is shed abroad in our hearts, we certainly shall give them. When we reflect on the happy influence which the gospel, wherever introduced, has had on the common transactions of life; when we reflect how much evil has been averted by it; even these considerations alone must awaken within our minds a desire to have it disseminated throughout the whole habitable globe. But when we reflect on the glad tidings of salvation to sinful men, which it brings with it, and the prospect of endless felicity to the faithful in a future world, if we have any benevolent feelings in our breast, we cannot but express an ardent desire for its diffusion “wherever man is found,” accompanied with corresponding efforts.

Fourthly. Let us give our countenance and support to Temperance Societies, at least by our example. These are benevolent institutions, calculated, if not to reform the confirmed sot, to keep sober men within the bounds of gravity, and to cause them to label the sparkling glass with these words—“Touch not—taste not—handle not.” These Societies are becoming more and more prevalent, and it is to be hoped will soon be everywhere formed. Wherever they are, the morals of the community will be found to be more perfect, and its members more respectable. Let not Monster Drunkenness spit his poison at us. Let us stand aloof from his venomous breath, and not suffer the air we breathe to be infected by it. We will not come into the presence of any bacchanals, but turn our feet aside from them. * * * *

A LETTER.

Dorchester, Oct. 4, 1831.

DEAR COUSIN,—Your last letter was truly delightful. I read it with great pleasure. I am glad that I have such a valuable correspondent. I am not so spiritually minded as I wish I was, or as I should be ; but I hope God will enable me better to understand and do his will than I hitherto have done. We all must meet with trouble here on earth : in what way it will come to us, we know not ; but happy are we, if we are prepared for it. If we would reign with Christ, we must also suffer with him. And who would not be willing to suffer for the sake of a seat at the right hand of our blessed Redeemer ? Yet many seem unwilling to suffer for Christ's sake ; even professors of religion, I think we may say. But let us not sleep as do others, but let us watch and be sober. Sobriety is an essential trait in every individual's character. The Bible should be our constant rule of practice, and we should study it prayerfully, attentively and carefully, every day of our lives ; and I am sorry that I have not attended more to this duty myself. "The Bible" is indeed "above all price." We ought to receive it as a "voice from Heaven," as His voice speaking audibly to us. "Love not the world," says our Saviour ; and if we obey his voice, heaven will never appear too near to us. My wish both for you and myself is, that we may enjoy the felicity of a conscience void of offence toward God and man.

But I will say a few words more.

1st. What should we do if we had not religion to console us in this cheerless world ? Religion ought to cheer us, instead of making us feel gloomy ; for it was designed to make us happy.

2d. Let us then make religion our chief, our only business ; for it is for this purpose that we were sent into the world—to prepare for another and a better.

3d. Let us then examine our hopes for eternity, and see whether we are prepared to meet our God and Saviour, and meet them in peace.

4th. "Let us rejoice in God, and joy in the strength of our salvation." We have God the Father for our friend, the Son for our Saviour, and the Holy Spirit for our Comforter; heaven for our home, its music for our delight, and saints and glorified spirits for our companions.

5th. Looking upward, and beholding by the eye of faith "the things the Father hath prepared for those that love the Son," and having, as we hope, made our peace with God, how can we, or what can make us, feel gloomy! With thankful hearts let us adore and praise the God we love.

My health is quite feeble. I want to see you very much. My love to Mr. T——, his wife, and little C—— and J——.

Your affectionate and sincere cousin,

SAMUEL C. CLAPP.

A. C. C., Milton.

ON THE DEATH OF FRIENDS.

"Sorrowing most of all for the words which he spake, that they should see his face no more."—Acts xx. 38.

WE are all sensible how hard it is to part with a friend whom we tenderly love, even for a short season; but especially when we know not that we shall ever behold the face of that friend again. The thought that one to whom we are bound by the strongest ties of friendship is about to be separated from us, perhaps forever, would be even overwhelming. We need not, however, harbor such a thought in our minds. What the Bible reveals of a future state of existence, forbids us so to do. In whatever way friends are removed from us in this world, or for however long a period, we are assured that such

a separation cannot be more lasting than our own tarry here.

Death bereaves us of some of our dearest friends. We mourn our loss. But the expectation that a reunion will soon take place, allays our grief. The present state of existence is only a preparation for another and a better. It is a pilgrimage to another country, that is a heavenly. We set out with our friends on this journey ; and, as we know not what may happen on the way to obstruct our passage, we are not certain which will first arrive at the journey's end. If we are left behind, we certainly feel the loss of our companions : but, animated by the thought that we have but little further to travel, we march more cheerfully on our way.

We certainly know that our friends cannot always continue with us in this world ; and that some time or other a separation must take place. This, however, cannot be long. The whole life of the oldest men is represented in Scripture to be short ; compared with eternity, it is indeed so. It becomes our duty, then, when friends are taken from us by death, to prepare to follow them,—for we cannot reach heaven without preparation, any more than we can accomplish a journey well without having made the necessary provisions.

Christ has prepared many mansions in his father's house for his disciples : and we must endeavor so to conduct on our way as to be received into it with joy. If we tread in the paths which he has marked out, we shall reach in safety this blessed abode, meet again our beloved friends, and renew attachments never to be interrupted, and so be forever with them in the employments, the praises, and the bliss of heaven.

ON THE DEATH OF A BELOVED RELATIVE.

THERE is nothing, perhaps, which is calculated to make a stronger or more permanent impression on

the mind, than the removal from us, by death, of near and valued relatives and friends. Such events are calculated to direct our thoughts to the unsubstantial nature of all earthly things; and they also lead us to reflect on the certainty of death, and of our own dissolution. There is no time when the comforts and supports of religion are more needful, than when an afflicting dispensation of Providence has deprived us of a near and dear friend. Nothing can be substituted in place of religion at such a period. The pleasures of the world seem to have lost their charm; and what once would have roused our spirits and made us cheerful, has now no such influence over us. Religion seems to be the only thing to which we can resort, that will afford us the consolation we need; and the consolations of religion, blessed be God, are neither few nor small. Oh! that religion might enter into the breast of every one who has the misfortune to lose a friend.

No one is better qualified to speak or write on this subject, than he who has witnessed the death-bed scene of one of his nearest and dearest friends; who has been called to pay his last tribute of respect to this friend, and who is to be permitted no more to behold that friend on earth. This qualification is possessed by the writer of this paper. I once had a father; yea, a kind, indulgent, tender father. I now have none! I had hoped he might live many years, to be a comfort to me, to my surviving parent, and sister. I had hoped that I should have the happiness of performing for him many more offices of kindness. Oh! it grieves me that I did not do more for him, when blessed with his presence, and cheered by his approving smile! May God forgive my neglect of duty in this respect.

But he has gone from us;—yes, kind, obliging, and respected for his integrity and virtue by all his friends, he left this world, *undoubtedly*, for another and a better. And though his mental faculties were so disordered at last as to prevent his enjoyment of

triumphant hope, yet his conscientious deportment, his strong attachment to religion, his belief in the atonement of Christ, his trust in him as his Saviour, and reliance on him for salvation ; his love for the scriptures, and daily devotional exercises in his family,—all these considered, relieve our minds from any doubt as to his christian state,—they inspire in us the fullest confidence that he is now joining the company of the redeemed in heaven, in their songs of praise to God and the Lamb.

We do not sorrow for him, then, as those who have no hope ; we feel his loss, and feel it deeply too, but can we wish him back again ? Indeed we cannot. It remains for us to follow his example, and prepare to go to that world where we only can expect to meet him. Religion only will enable us to do this ; that only can ensure us happiness even in this world,—and certain it is, that, without it, we can never be happy in another.

THE GOSPEL REQUIRES THAT ALL IMPROVE THEIR TALENTS.

[Written in his last sickness.]

WE ought certainly to do everything in the best manner possible.

God is our best friend, and it becomes us, therefore, to give him our best services : but with many, it is far otherwise. Notwithstanding all the blessings we receive from him, we are so ungrateful as to make him very poor returns.

We should all feel how much we owe for his numerous benefits, and lift up our hearts to him with gratitude and praise. We should consider nothing of so much importance as to gain his favor ;—and his loving kindness is better than life.

NONE SHOULD DESPAIR.

[Written in his last sickness.]

IN every condition of life, and under whatever circumstances we may be placed, whether prosperous or adverse, we should neither be elated nor so cast down and dejected as to be driven to despair ; and for this reason, because we have an Almighty Friend who is ever ready to protect and defend us.

In seasons of misfortune, sickness, or other calamity, we should not despair, for God can raise us to our former state of ease and enjoyment, or turn our trials into benefits.

May we be able to say, in the words of the Psalmist, “ Why art thou cast down, O my soul, and why art thou disquieted within me ? Hope thou in God, for I shall yet praise him who is the health of my countenance and my God.”

GOD IS LOVE.

[Written with a pencil on a piece of paper—the last record of his thoughts before his death.]

“ God is love : ” and ought we not to love Him, who is all love to us ? Can we neglect to honor and obey him who is continually loading us with favors and crowning us with loving kindness and tender mercies ? We must answer, no !—But God is neglected to be loved, honored, and obeyed. His name is sadly profaned ; and yet his compassion is not exhausted. His love is still the same ; nor is it to be limited—*it will always be the same.*

PIECES IN POETRY.

STANZAS ON SPRING.

"The winter is past ; the rain is over and gone ; the flowers appear on the earth ; the time of the singing of birds is come ; and the voice of the turtle is heard in our land."—SOLOMON'S SONG, ii. 11, 12.

SPRING ! O delightful Spring !
What pleasures dost thou bring ;
Now wintry winds are gone,
And thou comest gently on.

The air with music rings ;
Hark, how the warbler sings !
All nature does rejoice
With animated voice.

Now the fields look green,
And flocks and herds are seen
Rejoicing on the plain,
To welcome Spring again.

Welcome, then, lovely time !
And now the hill we'll climb,
And thoughts shall roam abroad,
Viewing the works of God.

The ploughmen to their labors go,
The husbandman the seed doth sow ;
And everything, abroad—at home—
Proclaims, “ The time of joy has come ! ”

Shall birds their voices raise,
The hand divine to praise
That gives them daily food,
And man not own him good ?

No ! man the praise must join
To laud the power divine
Who crowns us with success,
And health and happiness.
The Spring of life will soon be gone ;
Improve, ere wintry age comes on !

A SUMMER'S MORNING.

AWAKE and greet the Summer's morn !
The sun reflects his light upon
The hills and lofty mountains' brow,
And nature 's clad in beauty now.

The cooling breezes softly blow ;
And streams in gentle murmurs flow ;
The living tribes rejoice in day,
And birds begin their cheerful lay.

Shall man neglect his voice to raise
And join the song of general praise ?
He who with reason is endow'd
Should sing, with words and accents loud,

Praise to the God of heaven and earth,
Who did to all our joys give birth,
And still delights to crown our race
With temporal good and heavenly grace.

MUSIC.

PART I.

How much our wisdom it displays
To take delight in sacred praise !
Our souls with transport should rebound
At music's all-inspiring sound.

Awake the flute's melodious strains
To praise the God that ever reigns ;
Awake the heart-inspiring fife
To cheer the christian soldier's life.

Loud sound the organ's deepen'd voice,
With cymbals in the Lord rejoice.
Sound next the sweet-toned clarionet,
The violin and flageolet !

Then all these instruments combined,
Which charm the human ear and mind,
Shall swell the hope of realms of bliss,
Where all is praise and happiness.

Now tune aloud *the human voice* ;
Musicians, in your God rejoice :
The heart responsive to the lays,
That He may then accept our praise.

PART II.—THE FLUTE.

The flute strikes pleasing on the ear
With sounds melodious to hear ;
So does the gospel's heavenly sound
Spread joy and gladness all around.

The notes proceed from soft to sweet ;
The heart, with gratitude replete,
Expands and glows with ardent love
To praise the God that reigns above.

From slow to brisk it moves along,
Which gives new transport to the song,—
As if our souls, by music driven,
Were hasten'd on the way to heaven.

A tender chord now let it touch,
And may its influence be such
As shall ingenuous sorrow raise
For all our vain and sinful ways.

When, by a gentle turn again,
It raises to a lively strain ;
And thus may we anticipate
The glories of the heavenly state.

PART III.—THE FIFE.

Ye christian soldiers, march along,
Nor fear though enemies should throng ;
But let the fife courage supply,
For there 's a glorious victory nigh.

Hark ! 'tis our noble Captain's voice,
He bids you in his strength rejoice ;
Gives you the sword of faith to wield,
And heavenly armor for the field.

March on, march on, my soldiers brave !
Your faith shall triumph o'er the grave.
A few more days their course shall run,
And then the palm of conquest 's won.

Now shall our music swell again
With loud and animating strain ;
From land to land, from pole to pole,
Let shouts of joy and triumph roll !

PART IV.—THE TRUMPET.

Hark ! the strains of minstrelsy
Move along o'er earth and sea !
And the majestic trumpet's sound
Spreads the acclaim of gladness round.

What though the sky is thick with clouds,
And darkness all the scene enshrouds ;
Yet in the Lord will we rejoice
With instrument and heart and voice.

Why should a gloomy thought arise,
When there 's a world above the skies,
Where never-ceasing rapture reigns
In music and angelic strains !

THE SAVIOUR'S CALL.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

WHEN fears tumultuous round me roll,
And sin and shame o'erwhelm my soul,
Away from this vain world I'll flee,
And, blessed Jesus, come to thee !

When nothing here can give delight,
And prospects fade which once were bright ;
When us our friends forsake and flee,
Then, Jesus, we will come to thee.

When the short spring of life is gone,
And wintry age is hastening on ;
Then what a source of joy 'twill be,
Dear Saviour, to have come to thee !

When strength decays and health has fled,
And earthly comforts all are dead ;
Then the soul's strength and health we see
In blest communion, Lord, with thee.

When this frail earth shall pass away,
When time shall reach its closing day,
The trumpet sound, and sinners flee,
Blest Saviour we will come to thee !

When heaven with hallelujahs rings,
Which welcome to the ransom'd brings,
To praise thy name, dear Saviour, we
Would join the throng, and be with thee.

TO CAROLINE—ON THE DEATH OF A FRIEND.

WHEN virtuous friends from us are gone,
What cause have we to grieve or mourn?
From sin and sorrow they are free,
And ever happy shall they be.

Thus, when the virtuous sink and die,—
When those whose hopes are placed on high
Are call'd from this vain world of sin,
Their purest, sweetest joys begin.

But when our dearest friends below,
From us, by death, are call'd to go,
We cannot but give vent to grief,
Though much we have for our relief.

Yes, Caroline, you've cause to grieve,
That death did you of one bereave
Who was by you most dearly loved,
And a kind sister too has proved.

But still the thought that she 's at rest
From that which most disturb'd her breast
When she sojourned here on earth,
To consolation must give birth.

The thought, that, in that world of bliss
Where all is happiness and peace,
She's chanting of redeeming love,
Must every anxious fear remove.

Seek, then, my friend, that heavenly peace
Which will, through endless years, increase,
From sin and danger set you free,
And make you blest eternally.

Then, on the morning of that day,
When heaven and earth have pass'd away,
And you are summon'd at God's bar,
You shall embrace your sister there.

Then shall in heaven be placed your seat ;
Then, prostrate at your Saviour's feet,
Let love divine inspire your tongue,
Redeeming love be all your song.

Let us rejoice in God's rich grace,
Which offers to our guilty race
Pardon and peace if we will love
And praise the God who reigns above.

January 22, 1829.

ON THE DEATH OF A FRIEND.

THE events of every passing day
Show us how fast time flies away ;
A moment scarce we call our own,
Before forever it has flown.

Our friends are falling by our side ;—
Those in whom we did once confide
Must yield to God their mortal breath,
And bow to the arrests of death.

So time will soon announce the day
When we must die as well as they ;
For all must die, as God has said,
The grave must be their lowly bed.

For death, then, let us all prepare,
And put away all worldly care ;
For time, we know, will soon be gone,
Eternity is hastening on.

But, though our friends and we must die,
There is a world above the sky,—
A world of never-ending bliss,
Where sorrow shall forever cease.

No entrance there can e'er be given
To those who 've slighted God or heaven,
The wicked "there from troubling cease,"
And there the righteous are in peace.

What though, from this vain world of woe,
A friend, by God, is call'd to go
To that bright world of peace and love ;
'Tis not a sad, but *blest* remove.

And though we ne'er again shall meet,
Nor shall again each other greet,
This side the grave—on heaven's blest shore
We shall unite to part no more.

For virtuous friends why should we mourn ?
Since they to that blest world are gone ;
Redeeming love inspires their tongue,
Forever it shall be their song.

Now sing aloud the Saviour's praise,
Who from sin's dire destructive ways
Has saved our souls, and does forgive
The penitent, and bid him live.

FOR THE NEW YEAR.

ANOTHER year of life is gone,
And still old time will hasten on
To bring the present to a close,
With all its pleasures and its woes.

And so we pass our lives away,
Not thinking that each fleeting day
Brings us still nearer to the grave,
From which no human art can save.

Yet it affords no small delight
To see unfolding to the sight
Scenes full of hope ;—and we will praise
The Being who prolongs our days.

With the New Year may we begin
His grace to seek, his love to win ;
And then to saints we shall be dear,
And with them spend a happy year.

And while in mercy we rejoice
May sinners hear our warning voice,
And, as their souls to us are dear,
Be it to them a happy year !

And may we in our conduct prove
How much the wise and good we love,
And to our friends and kindred dear
Wish this, indeed, a happy year.

ACROSTIC.

A s soon as youth begins to bloom,
N ew promised hopes its scenes illumine ;
N o sooner is one pleasure gone,
A group of more come hastening on.

L et youth be joyful, free from care
A nd guard against each dangerous snare ;
R emembering that the soul should be
K ept free from all impiety,
I n grace and holiness be found,
N ew peace shall then your path surround.

C leansed from all sin's defiling stain,
L et nothing cause you to complain ;
A peaceful conscience to the last
P leasure ensures when time is past.

ANOTHER.

MUSIC ! hark ! the heavenly sound—
A wake the joy it spreads around ;
R aise your triumphant songs to praise
T he God of mercy and of grace.
H e loves the fervent and sincere,
A nd will the grateful tribute hear.

C elestial breezes waft along,
A nd bear to heaven the sacred song !
R aised far from earth on balmy wings ;—
T hen upward soar while nature sings.
E ver let praise be on your tongue ;
R eligion yours, and Heaven your home !

MOURNERS COMFORTED.

[Written in his last sickness.]

THERE is a world beyond the sky
Where joy and virtue never die,
But streams of bliss are flowing on,
And all is bright eternal noon.

Sorrow shall never enter there ;—
The christian's agonizing prayer
Shall there give place to endless joy—
Unceasing songs his tongue employ.

And there shall every tear be dry,
And vanish every fear and sigh ;
For God will wipe away our tears,
And banish all our cares and fears.

Then when from us death doth remove
The friend whom we sincerely love,
Whose breast with virtue is replete,
We'll think in heaven we soon shall meet.

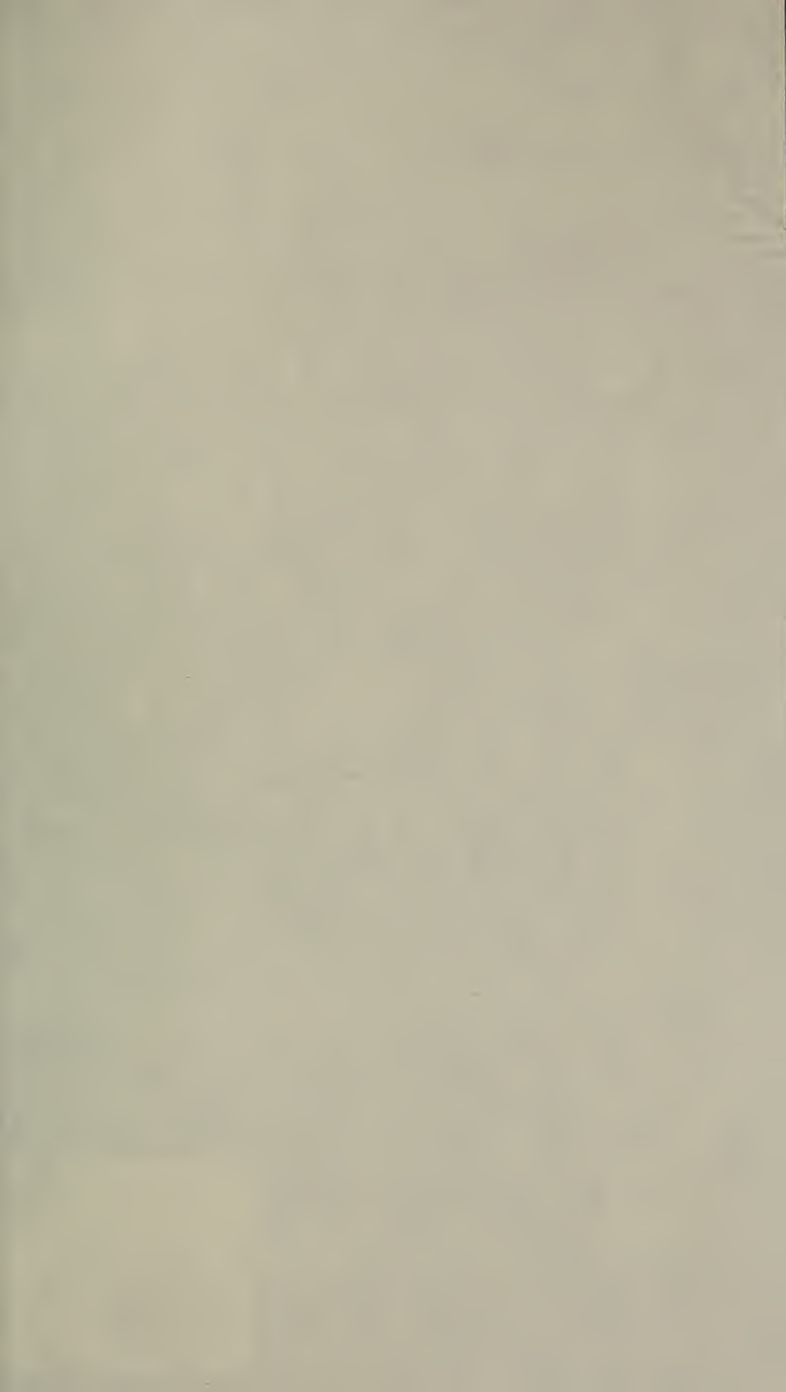
Then, sons of sorrow, dry your tears,
Let love divine remove your fears,
The bliss of heaven inspire your tongue
To chant a new heart-cheering song.

Let but a few more days roll on,
Your pilgrimage on earth is done ;
The scenes of time close on your view,
And you begin your life anew.

The gates of heaven wide open fly,
Your spirit soars above the sky,
With angels you shall join to sing
The praises of your God and King.

THE END.

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